262 In addition to the spices, the Pangwe use oil as an additive for their food. The oil is obtained from the oil palm Elaeis guineensis L. (alĕn) and the Mimusops djave (Lan.) Engl. (adźăb), but it is extracted so rarely that its use in the kitchen is far secondary to its use for the care of the skin. For this reason I shall discuss the extraction of oil when I come to speak of skin care.

354 The kitchen of the Pangwe woman is located, as we have already seen, in the house under the suspension loft. There is no actual hearth in it; among the Mwai this is represented by three rocks, but for the rest the pot which is always without legs is placed on a potsherd or on the skillfully arranged logs of the fire. If at any time there is more than usual to be cooked, for instance, after a successful elephant hunt, the daily fireplace is too small, and a second one is built behind the house.

313 For cooking -- as every little Pangwe girl knows -- three things are necessary: wood, water, and fire. There is never any shortage of wood; every day the housewife brings the necessary logs from the plantation (Fig. 51). Water is likewise available in great quantities; 312 it merely has to be taken from the river in calabashes (ndŏk IV) or -- 445 among the Ntum and Okak -- in earthenware water flasks (Fig. 92a), Pangwe ĕŭ gĕ (hence the name ŭ́ŭk, an imitation of the gurgling sound made by the water as it is poured in; hence also a-ŭ́ŭk "waterfall"). We discussed the fire in the previous section.

412 The kitchen utensils of the woman are very simple. The grind- 252 stone (akŭ́k) and the little round rubbing stone (ngŏ́k IV) that goes with it are found everywhere. The grindstone is irregularly flat, scoured smooth by the rubbing done on it, and it usually lies on the ground on which the woman kneels in front of the stone she works. Among the Mwai, who are somewhat more advanced in the art of cooking anyway, the stone is placed on four small posts like a table, a fact which considerably "raises" it in appearance. Groundnuts, ngon, and so forth are rubbed to a powder by rolling the rubbing stone back and forth on the grindstone. The same purpose is served by an almost round wooden plate which has the shape of a stemmed leaf with raised edges (evin-ndŏ́k, efgĭ-ndŏ́k); it is used for the kernels of the Irvingia barteri Hook. f. (andŏ́k; fruit, ndŏ́k IV), Figure 93; the grinder used with this plate is a hard fruit (alŏ́k), round as a ball.

325 4. Chisel (zǎ́ńe). Figure 188, which is stuck into a slit cardamom stalk and driven in with a hammer in order to burst thin connections, to chisel off superfluous edges, to make grooves, and so forth.

5. File (ewɨ́ɔ), used for smoothing.

6. Tongs (abā́s). Figure 189, Drawing 2, made from a cardamom stalk split at the end.

7. Squirter (amǒ́m, amɛ̌́m). Figure 189, Drawing 1, made from a cardamom stalk (1) split at the end, and used -- as among

1. Cardamom (Aframomum) as torch, see page 42, as sacred plant of fire, see Section 11 /Ed., this section of Vol. II is not translated/.

us -- to moisten the coal from time to time.

325 372 313 If anything is to be forged, the blast pipe of the bellows is placed in the center of the smithy pit, charcoal is heaped over it -- the charcoal is produced in the way described on page 247 (2) --

2. From the following trees:
Leguminosae Dialium guineense Willd. (ogbɨ́ɔ́-elǐ); Leguminosae Platysepalum tessmannii Harms (ogbɨ́ɔ́-elǐ);
Olacaceae Apaendra zenkeri Engl. (ogbɨ́ɔ́-elǐ);
Ochnaceae Ouratea tessmannii Gilg (osǒ);
Euphorbiaceae Sapium oblongifolium Muell. Arg. (osǒ);
Ochnaceae Ouratea brachybotrys Gilg (osǒ, ńkú-osǒ, okɨ̌ɔ́);
Euphorbiaceae Plagiostyles klainei Pierre (osɨ̌ɔ́);
Guttiferae Garcinia punctata Oliv. (ńsɔ̄-elǐ III).

325
372
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Euphorbiaceae Uapaca guineensis Muell. Arg. (asɛ̃m);
Simarubaceae Irvingia grandifolia Engl. (ngɔ̃n IV);
Sapotaceae Mimusops djave (Lan.) (adɛ̃ɛ̃b);
Leguminosae Distemonanthus benthamianus Baill. (ekɔ̃, eli'ɛngɛ̃);
Burseraceae Pachylobus fraxinifolius Engl. (asɔ̃ɛ̃');
Burseraceae Pachylobus macrophyllus (Oliv.) (atɔ̃m Fang, andɔ̃ɔ̃m Ntum);
Flacourtiaceae Petenia minor Niedenzu (abiɔ́).

and on the charcoal, the iron pieces to be forged. Then /238/ the charcoal is set on fire with a red-hot coal thrown into the blast pipe. Thereupon the assistant sets the bellows going (see page 252). If the charcoal catches fire, the smith places the handle (Figure 186, i) into the side arm of the pit, heaps the charcoal (h) over the iron pieces, waits until the iron is red-hot, takes it out with the handle, and forges it on the anvil. Once the iron is ready in its crude form, it is knocked free from the handle with the chisel, seized with the tongs, and subjected to further working.

(c) Brass founding.

325 Brass (ngɔ̃n IV, mvɔ̃n IV) has been coming into the Pangwe region from the coast in the form of tubes and wire for a long time. Because of its softness and its brilliant color, it has almost completely replaced iron insofar as it was used for ornaments. The tubes are not altered; the wire, on the other hand, is worked into neck, arm, and finger rings, into foot covers and leg rings.

The wire is cut into small pieces about three centimeters long and placed in a potsherd or in a clay vessel specially prepared for the purpose (Fig. 190). Then it is placed on the smithy fire and

Mvae Branch: 9°45 to 10°45 and 11°20 to 11°40 long.
2°15 (at the frontier of the South Cameroons) to 2°55 north lat.
and a few islands at 3° north lat.

Ntumu branch: 10°25 to 11°35 long.
2°15 (on the frontier of the South Cameroons) to 2°35 north lat. /77/

Physical and Human Geography

Total area: about 11, 500 square km.

Population and density of each group:
Fang: 12, 583 inhabitants; 2 persons per square km.
Mvae: 4, 287 inhabitants; 0.8 persons per square km.
Ntumu: 16, 236 inhabitants; 9.8 persons per square km.

The whole territory of the Fang is within the great equatorial forest, in the basin of the N'Tem and those of its tributaries that flow to the right of it. /Map 12/

The Fang villages which are to be found farthest west in the direction of the ocean are situated near Bipindi and on the road from Bipindi to Kribi. Some of them alternate with Bulu villages, others are composed of mixed populations consisting, for example, of Fang and Bulu, Fang and Ngumba, or Mvae and Ntumu /Ntum?/. Nor are the villages and trails south of Ebolowa in the great forest inhabited by homogeneous populations. Enclaves from one group are settled with another, and intermingle with each other. The transition from the somewhat educated Bulu to the primitive inhabitants of the great forest occurs imperceptibly. Because of the inhospitable territory which they occupy, the Fang are dispersed in the enormous forest all the way to the ocean and are to be found here and there among the Mvae. They lead the unstable existence of lumbermen in order to force from the land the bare means of subsistence.

The settlements of the Mvae are scattered. Some are located on the periphery of Ambam to the east and north, others are southsoutheast of Ebolowa, and still others are to be found on the lower part of the N'Tem, from a point east of Nyabessan as far as the ocean.

511 N'Gounié and Woleu-N'Tem was a "reservoir of manpower") by
702 upsetting its demographic equilibrium. Consequently, most of the administrative reports stress the poverty and mediocrity of the villages, the political instability and "indiscipline," and the eagerness with which all innovations are greeted in the hope of improving conditions. [84]

Region of the Maritime Ogooué

175 During the second half of the nineteenth century the Fang descended the Ogooué in order to reach the trading centers established on the river, and the counting houses of the coast. They pushed back the Bakèlè, imposed themselves on the Galwa and the
361 Nkomi. Since 1880 the Fang have settled in large numbers along the Ogooué as a result of a penetration which organized convoys on the river, created posts, and made possible the settlement of traders.

361 The Fang are settled in the four districts forming this adminis-
162 trative region, but in that of Omboouè, the extreme point of their advance, they represent less than 5 percent of the population. Ninety-five percent of the 9,300 inhabitants of N'Djolé District are Fang who have taken the place of the ancient Bakélé people. They belong to the Makè, Nzaman, and Bêtsi groups; the first of these was located downstream from N'Djolé before 1865 (1).

1. Captain Curault, op. cit.

They came largely from the Lower Ivindo, but also from the Woleu-N'Tem, where the villagers soon sought to obtain commercial outlets on the Ogooué. Outside of a small mine exploitation at
[312] N'Djolé, this district is extremely bare. Consequently, the very scattered villages have a miserable appearance, and the male
[449] population has been canvassed (or recruited) by the neighboring lumber works and by the coastal centers.

523 Lambaréné District, which is very important because of its
[361] forest exploitations (and also because it is an old commercial
● 313 center, still has a largely Fang population. These are in opposition to the aboriginal group of the Galwa (less than 2,200 individuals)

erosion and preserve the fertility of the soil. At present it would be a definite exaggeration to speak of an enclosure system, as may be done about the Bamiléké in the western Cameroons. Did such a system ever exist in Pahouin country, and are the humble hedges sometimes to be found encircling villages or plantations traces of it? However that may be, the practice could be very beneficial, and its development is much to be desired.

The raising of animals is now on the decline, especially in villages removed from the main roads. Are sacrifices requiring goats and hens passing into disuse? /31/ Have vehicular traffic and the number of fowls run over prevented the renewal of the leasing out of domestic animals /?/ /cheptel/. These various causes may have been simultaneously at work, but the reason most often given is the development of cacao plantations. Without fences, the raising of goats and the planting of cacao trees are incompatible. To protect their plantations or to avoid endless quarrels, owners of herds have had to limit their undertakings.

Modern agriculture

Cacao is indeed the symbol and the essential component of a modern economy. From this crop and from the agricultural, juridical, and economic practices which it entails, a thousand improvements or seeds of progress appear throughout the society.

It would, however, be unfair not to mention the other economic activities of the Pahouin districts, although their influence and financial return are far behind that of cacao. Timber, though its importance has decreased, played an essential role a few decades ago. African entrepreneurs are rare in this industry where equipment is complicated and expensive. A fairly large tonnage of palmetto is sold when the market is good, although the best soil and climate for palms is not to be found here (1).

1. The Pahouin of the southern Cameroons, the Boulou and Ntoumou particularly, dislike climbing trees and often sell the bunches of dates to Mekaf on the tree. (P. A.)

But cacao remains the master crop. Its cultivation has become a part of the mores and has left its mark on psychological patterns.